

INTERNATIONAL CONFERENCE ON DA'WAH AND ISLAMIC MANAGEMENT (IC-DAIM 2017)

A Means for Wasatiyyah Leadership

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Conference Proceedings

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International Conference on Da'wah and Islamic Management (IC-DAIM 2017)

IC-DAIM 2017 is a continuation of the series of conference which has been organized every two years since 2010. It is a stimulating intellectual platform that gathers international and local scholars, researchers, professionals, executives and practitioners of da'wah, leadership and management. Through this year's theme, 'A Means of Wasatiyyah Leadership', it targets a broader participants from among the scholars, researchers, policy makers, executives, activists, students and all who are interested in the area, to get engaged and connected through the conference.

To help realize and reinforce the desire to achieve the best outcome for Da'wah and Islamic Management program, FKP constantly make efforts to produce top-notch research as well as quality teaching and learning process. IC-DAIM 2014 is part of the determination to catapult the field of Da'wah and Islamic Management onto the international stage.

This conference aims to bring together scholars of Islamic Da'wah and Management from within and outside the country to deliberate and debate on the issues relating to the integration of Islamic knowledge and management field. It hopes to further highlight and strengthen the field of Da'wah and Islamic Management in the international arena.

Aim of the Conference

- **To establish an intellectual forum that brings local and international scholars and practitioners from a range of areas to discuss contemporary issues, progress and findings and scholarly reviews relevant to Da'wah and Islamic Management.**
- **To integrate contemporary issues that are actively deliberated in the West with Islamic values, particularly on the concept of discussion on critical methodological approaches to Islamic studies.**
- **To emphasize on scholarly findings and reviews as a potential platform that further enhance the principles and practices of Da'wah and Islamic Management.**
- **To develop the field of Da'wah and Islamic Management which has been pioneered by USIM by taking into important considerations of interdisciplinary areas such as cross cultural management, comparative religion in religious practices, philosophy and management etc.**
- **To generate ideas, planning and effective strategies in the field of Da'wah and Islamic Management which aspire to bind the invitees of this conference particularly between members of NGOs and participants of Islamic organization.**
- **To enhance the implementation of Islamic leadership and management in the light of multifaceted and challenging global economic environment.**

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Understanding the Mad'u: Towards an Impactful Da'wah

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Abstract

People who are involved in Da'wah, in contemporary times, are mostly those who lack the true understanding of the message that Islam as a religion, brings. Such lack of understanding often leads to negative effects such as hatred towards the religion. It is very important for the Dā'ī who is performing Da'wah to fully understand his audience before attempting to spread the message of Islam. He thus must have the ability to fascinate the hearts of the audience to attract them towards the message and be sensitive to the differences of human nature, intellect, and cultural background. Using analytical and descriptive methods, this paper discusses the importance of fulfilling the necessities in Da'wah, as well as the significance of true understanding of religion with regards to the called, or the mad'ū. In addition, it also explains the following seven fundamental characteristics: (1) proficiency in religious sciences with evidence from the Qur'ān and Sunnah or prophetic traditions; (2) aspiration to unite the people involved in Da'wah; (3) familiarity with the ethics of disagreement and its discourse; (4) focus on established facts rather than allegories; (5) engagement with the people according to their level of understanding; (6) the ability to blend in with different sciences and cultural traditions of the people; and, (7) the ability to understand and acquire the skills of making comparisons and setting priorities.

Keywords: Dā'ī, Mad'ū, Impactful Da'wah, Qur'ānic Prospective

Introduction

Having a comprehensive understanding of the people who are being called, or mad'ū¹, is one of the most effective ways in delivering any kind of message. Comprehension means to take into account everything that is associated with the mad'ū. In the current paper's context, comprehension means having the ability to reach out to the hearts of the mad'ū and draw their attention towards the message. To have such kind of comprehensive understanding, a Dā'ī must have firm knowledge, personal skills, proficiency, and experience with the concerned subject. These abilities vary from one person to another. It is necessary for each and every person who claims to be a Dā'ī, to have at least a small bit of these abilities, otherwise, instead of conveying the message successfully, the Dā'ī might become a reason for abstention and evasion. The Prophet, peace be upon him (PBUH), said, "Make things easy and do not make them difficult. Cheer the people up by conveying glad tidings to them and do not repulse (them)." ² Moreover, the Prophet (PBUH) used to consider the people by choosing a suitable time for preaching so that they might not run away. ³ In Islamic traditions, explicit and practical examples have been transmitted to us; such as the incident of the Bedouin who came to the mosque and started urinating in it. The people caught the Bedouin but the Prophet (PBUH) ordered them to leave him and pour water over the place where he had passed the urine. The Prophet (PBUH) then said, "You have been sent to make things easy and not to make them difficult."⁴ This is the minimum requirement a Dā'ī must possess; otherwise, he could harm the message of Islam and affect the works of people who would succeed him.

Regardless of the circumstances and situations of the mad'ū such as their positions in terms of power, influence, wealth, health, weakness, poverty, infidelity or tribulation, it is argued that a good Dā'ī, with his comprehensive understanding and skills, can always attract the attention of the mad'ū and win their hearts. This can be understood from the incident when Al-Hajjaj ibn Yusuf⁵ prayed besides Sa'id ibn Al-Musayyib⁶. Al-Hajjaj was praying quickly, and he was not performing Ruku' and Sujud properly according to the regulations. After they had finished praying, Sa'id ibn Al-Musayyib held Al-Hajjaj ibn Yusuf's clothes and stopped him and continued his supplications without saying anything to Al-Hajjaj. Once Sa'id ibn Al-Musayyib completed his supplications, only then Sa'id educated him and explained to him that his Ruku' and Sujud were not performed in the proper manner. Sa'id explained to Al-Hajjaj that he should wait for the Imām to lead and finish each action or movement in the prayer and follow the Imām. Al-Hajjaj was well known for his extreme ruthlessness and strict character. He was widely feared by his contemporaries. This kind of nature required a teacher who would deal with him in a similar manner. Instead of advising him softly, Sa'id held him forcefully, until he completed his 'Awrād (supplications). Later when Al-Hajjaj returned to Madinah, he went to see Sa'id in his class where he was

¹ Al-Faruqi Isma'il. "On The Nature Of Islamic Da'wah." *International Review of Mission* 65, no. 260 (October 1976): 391-409.

² Sahih al-Bukhari, Book of Good Manners (Al-Adab), Book 78, Hadith 152.

³ Sahih al-Bukhari, Book of Knowledge, Book 3, Hadith 10. Traditions of such kind have been narrated by all the scholars who collected the prophetic traditions during the 1st and 2nd century.

⁴ Sahih al-Bukhari i Book of Ablutions (Wudu'), Book 4, Hadith 86. This Hadith is narrated by all the scholars.

⁵ The most notable governor who served the Umayyad Caliphate as governor of Kufa (r. 661–680) Ibn Kathir, Isma'il ibn `Umar, *Al-Bidayah wa-al-nihayah*. 1986 ed. Vol. 9. Dar al-Fikr, 1968. p117-122

⁶ The foremost authorities in jurisprudence (fiqh) among the Taba'een (generation succeeding the Sahaba), well known for his piety, righteousness and profound devotion to Allah. He is renowned as one of The Seven Fuqaha of Medina, and the most eminent of these. See Ibn Kathir, *Al-Bidayah wa-al-nihayah*, Vol. 9. p99-101

teaching. At end of the class, Al-Hajjaj sat in front of him and asked: “You are the person who told me such and such things? Sa‘id put his hand on the chest of Al-Hajjaj and replied: “Yes”. Then Al-Hajjaj said to him: “May Allāh reward you [with] goodness. What a great teacher and educator you are! After that event, whenever I prayed, I would remember your words”.⁷ It was that comprehensive understanding which helped him deal with Al-Hajjaj who was mighty and vigorous in nature. This shows evidence of the integrity of the knowledge and the authority of those who possess the knowledge having the influence on the society and the people in a better way, as well as promoting respect in the society, which can be connoted from Sa‘id’s actions of holding the clothes of Al-Hajjaj, reproaching him, and putting his hands on his chest. These actions had restrained Al-Hajjaj and made him comply. As long as the Dāīs are capable of delivering their messages with a comprehensive understanding of the mad’ū, they will be able to attract people towards Islam. This is the most authoritative and prevailing method to accomplish the goals and objectives of Da’wah. In contrast, if the Dāīs do not possess such abilities, their efforts would be futile and unproductive, and will have no impact on the hearts and lives of the people.⁸

The nature of the Islamic Da’wah is enormous because of its universal and inclusive nature. The responsibilities of a Dā’ī are more than those of any other preacher. Being a Khalifa or a vicegerent, it is his duty to deliver the message to everybody. As he has the responsibility to understand the mad’ū, it is also his obligation to plan for the Da’wah to enrich it with quantity and quality. A Dā’ī should not limit engagement with people to only his family and those around him. Instead, he has to look out for opportunities, possibilities, and most importantly, potentials, in order to pass on the Da’wah to those who are still unaware of it. Dāīs who seem to be reclusive or living in an isolated world that they have created for themselves, In other words, who live like a hermit who never comes out to experience the outside world, they do not move even a single step outside of their environment, they narrow the field of Da’wah. If this was the nature of the Islamic Da’wah, then Islam might not have moved from Makkah and Madīnah, and it might have remained in The Arabian Peninsula, isolated from rest of the world.

In terms of technical existence, Islam is the newest of the five largest religions; nevertheless, it is the world's second largest religion,⁹ and the fastest-growing major religion in the world¹⁰. It is more harmful if a Dā’ī is unable to assimilate with people who are in the same field, and wrongly assume that assimilation is recommended only for the common people and not for those of presumably superior qualities. In fact, the success of a Dā’ī and the Da’wah is interrelated with leadership qualities in both knowledge and understanding the expertise of mad’u and with the distinguished approaches he possesses in both of these fields. Knowing that there are other people as well who are actively propagating against what he -the Dā’ī- is preaching. These people take advantage this deficient in most poor countries.¹¹

⁷ Ibn Kathir, *Al-Bidayah wa-al-nihayah*, Vol. 9. 119.

⁸ Fathi Yakan, *Al-Isti‘ab fi Hayat al-Da’wah wa-al-Da’iyah*, (Mu’assasat al-Risalah), 1990, 9-14

⁹ Conrad Hackett and David McClendon, "Christians remain world's largest religious group, but they are declining in Europe," Pew Research Center, April 05, 2017, , accessed September 22, 2017,

¹⁰ Burke, Daniel. "The fastest growing religion in the world is ..." CNN. April 03, 2015. Accessed September 22, 2017.

¹¹ Muṣṭafā Khālīdī and ‘Umar Faruq, *evangelization and colonialism in the Arab country, Al-Maktaba Al-‘Asriyya, Beirut*, 1953

The Importance of True Understanding of Religion to Know the Mad'ū

Communicating a message to the people, motivating them to believe in it in a way that enlightens them, getting impressed by the communicator, joining the cause, becoming an active member of it, struggling in the process, and sacrificing oneself require some abilities and prerequisites. One of the essential prerequisites in getting to know the target group to whom the message is to be communicated is true understanding the religion. Those who understand because they have the knowledge are not equal to those who have neither the knowledge and thus nor the understanding. In Surah Al-Zumar, Allah says: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition" [39:9]. Those who have a clear understanding can be certain of the truth in the message they are conveying because of the knowledge they have. Allah explicates it in Surah Sabā: "And those to whom knowledge has come see that the (revelation) sent down to you from your Lord - that is the truth, and that it guides to the path of the Exalted (in might), worthy of all praise" [34:6]. It is not possible for a Dā'ī who is unaware of the basics of Islam, unacquainted with its principles, rules and regulations, what is permissible in it and what is forbidden, to understand the mad'ū. Like the Arabic proverb: "The one who lacks the thing cannot give it to others".

When a Dā'ī is addressing a public gathering, he places himself in a position of questioning. If he does not have a clear understanding and comprehensive knowledge about what he is preaching, he will either answer without knowledge or he will expose his ignorance in front of the mad'ū. In both cases, his preaching will not leave a good impression, his dignity will go vain, and his stance will be considered as weak. Understanding of religion is not limited to the understanding of issues related to Fiqh (jurisprudence) only as it includes all the issues of religion that brings people closer to Allah, inspiring and provoking them into living efficient and practical way of life. Comprehensive understanding of the religion and general knowledge about Islam will help a Dā'ī to be capable of addressing the people according to their intellectual capabilities. It is well known that Abu Hanifa performed Tahajjud every night, and he would spend his night reciting the Qur'ān. He had an alcoholic neighbour who used to drink a lot and sing love poems, which used to bother the Imām. One day, the Imām did not hear the man's revelry, so he went and asked about his neighbour. The Imām was informed that the man had been taken to jail, and so he went there. Imam Abu Hanifa was the most respected imām and qādi (judge) at the time in that place. Therefore, when the Ruler found out that the Imām had gone to the jail, he wanted to know the reason. The Ruler was told that the Imām was concerned about his neighbour who had been arrested. Hence, the Ruler ordered the release of the Imām's neighbour. Upon his release, his neighbour asked the Imām why he did what he had done. Imām Abu Hanifah replied: "Because you have a right upon me as a neighbour and I have not been neglectful of that." That was the reason for the neighbour's repentance to Allah.¹² This

¹² One of Imām Abu Hanifa's neighbours was a young shoemaker in his 20s. This man was a decent person in all that he did except that he was an alcoholic. He would never drink in public but every night he would come home to have dinner and drink through the night. While drunk he would begin singing poetry loudly and he would often repeat:

"O My people!!

You have abandoned me,

If only you knew who was I!

A hero to fight when a hero was needed!!"

Imām Abu Hanifa would wake up in the night for Tahajjud and often here the man singing drunk. Imām Abu Hanifa would continue his prayers even though he was disturbed by the noise. One night when the Imam woke up, he did not hear the man singing and he was surprised. After fajr he asked about the neighbour and the people replied, last night there was a patrol of guards in the area and they heard him

incident indicates that a Dā'ī should not let the fiqh of the matter come in the way of dealing with another person with love and concern. Imām Abu Hanifa who was the faqih (jurist) of Iraq, could have easily called for the punishment of drinking alcohol, which would be 30 to 60 lashes, being in an Islamic state (which they were in). However, the Imām sought for the release of his neighbour and encouraged him to be a better person.

Requirements for Understanding the Mad'ū

Proficiency in Religious Sciences

The first requirement for understanding the mad'ū is to be proficient in religious sciences, supported by the Qur'ān and Sunnah or the prophetic traditions, through the explanations of the pious Aslāf (predecessors), imams, and legal experts. A Dā'ī should have a comprehensive knowledge about the Halāl and Harām (the permissible and the forbidden), what has been recommended and what has been declared makrūh as these are the subjects of Da'wah. Self-confidence can only be achieved when a Dā'ī is able to satisfy his audience through his intellect, knowledge, piety, and devotion to Allah the Almighty. This will reassure the Dā'ī that he is the right person for the task, and this, undoubtedly, will have a great influence on the hearts of the mad'ū. This is not considered as boasting because a true believer always works for sake of Allāh, and to show enthusiasm towards the benefits of Dā'wah brings a person closer to Allāh. It is best for the public interest to avoid any kind of accusations and allegations, and anything that may weaken the self-confidence of a Dā'ī. Safiya bint Huyay said: 'I came to visit the Prophet (PBUH) while he was in the state of i'tikaf (retreat in the mosque). After I spoke to him, I got up to return. The Prophet (PBUH) also got up with me and accompanied me a part of the way. At that moment two Ansari men passed by. When they saw him they quickened their pace. The Prophet (PBUH) said to them, "Do not hurry. She is Safiyyah, daughter of Huyai, my wife." They said: "Subhan Allah! (Allah is free from imperfection) O Messenger of Allah! (You are far away from any suspicion)." The Messenger of Allah (PBUH) said, "Satan circulates in a person like blood (in the blood streams). I apprehended lest Satan should drop some evil thoughts in your minds".¹³ The Prophet was far away from any suspicion; therefore, others would be highly recommended to avoid such suspicion.

sing, so they checked his house and found alcohol. Thus they arrested him and sent him to prison. On hearing this Imām Abu Hanifa sat on his mule and rode to the palace of the Ameer. On hearing that Imām Abu Hanifa was coming to the palace, the Ameer was so pleased that he gave order not to allow the Imām to get off his mule but let the Ameer go to the Imām. When Imām Abu Hanifa reached the palace, the Ameer asked the Imam why he had come to the palace. The Imām replied that last night a neighbour of his was arrested and he had come to seek the release of his neighbour. On hearing this the Ameer said: "Ya Imām, you have to come to me only for one man, for you, I shall release all the men who were arrested last night". Imām Abu Hanifa then picked the young man who sat behind him on his mule and began the journey home. The young man could not stop thanking the Imām. The Imām smiled at him and said: "I hope I am not among those who abandoned you?" When he heard this, the young man was stunned and realized that the Imām had heard him sing his poetry. Ashamed of his misconduct, from that day onwards, he stopped drinking alcohol and became one of the known 'Ibaad in the city. The identity of this young man was not recorded in history but Allah surely would record him and Imām Abu Hanifa would be among those who will be rewarded. Şaymarī, Al-Ḥusayn Ibn 'Alī, and Al-Ḥusayn Ibn 'Alī Şaymarī. Akhbār Abī Ḥanīfah wa-aṣḥābih. Bayrūt: 'Ālam al-Kutub, 1985. 40-41.

¹³ Sahih al-Bukhari, Book of Beginning of Creation , Book 59, Hadith 90

Aspiration of Uniting the Ummah

The matter of uniting the Ummah is mostly neglected by Dāīs. They prefer to work alone and remain distant. They are not concerned about bridging the gaps and conciliate the estrangement and the state of alienation among themselves. This aspiration can be achieved by following the moderate approach to Islam. This unique approach is based on balance and rationality, and it is far from exceeding the boundaries in religion and from extremism and negligence. Allāh, the Exalted, instructed the prophets to remain united in several places in the Qur’ān. In Surah Ash-Shu‘arā’ Allah says: “Remain steadfast In religion, and make no divisions therein” [42:13] In Surah Al-An’ām, Allah does not only command to remain united, but He also prohibited clashes, conflicts, and controversies; Allah says “Verily, This is My way, leading straight, follow it, follow not (other) paths, they will scatter you about from His (great) path, This what He has commanded you, so that you may be Righteous” [6:153]. The Prophet (PBUH) himself explained this verse. It is narrated that Ibn Mas’ūd said: “One day Prophet Muhammad (PBUH), drew a line in the sand for them and said: This is Allah's path.” He then drew several lines to the right and to the left and said: These are the paths [of misguidance] on each of which is a devil inviting people to follow it. He then recited the verse: Verily, this is my path, leading straight, so follow it. And do not follow the [other] paths for they will scatter you about from Allah's path. That is His command to you in order that you may be conscious of Allah”.¹⁴ The line the Prophet drew in the middle was straight and the lines on the sides were curved. In another tradition, Prophet Muhammad (PBUH) warned those who had indulged in quibbling.¹⁵

Familiarity with the Ethics of Disagreement and Its Discourse

The understanding of matters like the ethics of disagreement, the opinions of the legal scholars, and the reasons behind the disagreement of the scholars, provides the Dā’ī the ability to engage in debate with those who disagree with him, provided that Islamic texts permits doing so, or if the disagreement is recognised and accepted by prominent legal scholars. Knowing only a single opinion or method will hinder the discussion with the people who are being called, or it will become the barrier to include them in his task. Moreover, it is strongly possible that the potential mad’ū may dislike the Dā’ī, and the Dā’ī may feel the same way as well. Following a certain call blindly without relying on valid evidence, either from the Qur’ān or the Sunnah, is a widespread problem. This is like an imitator who knows and limits himself to only one outlook and one view which he believes to be the only right view, and what his opponents believe in, is wrong because he does not agree with it. Approach based on one opinion limits the scope of a Dā’ī and restricts him in a particular surrounding. Besides, it prevents him from penetrating the hearts of people, and as a reaction, he could become a cause for divergence and disagreement. In Verse 53, Surah Al-Mu’minūn, Allāh says: “But people have cut off their affair (of unity), between them, into sects; each party rejoices in that which is with itself” [23:53]. Ibn Al-Qayyim interpreted people in this verse as people who would follow their leaders blindly, and not the people with knowledge. People who have the knowledge may disagree in any issue; however, they would never do something that might sever their relationships with other people in matters of religious affairs and would never let such thing divide themselves. Instead, they would become one strong group, and agree on seeking the truth and giving

¹⁴ Ibn Ḥanbal, A. I. M. (1990). *Musnad al-Shāmiyīn min Musnad al-Imām Aḥmad ibn Ḥanbal*. al-Dawḥah, Dawlat Qaṭar, Dār al-Thaqāfah. Hadith:4423

¹⁵ Sahih Muslim ī The Book of Knowledge ī Book 47, Hadith 10

preference for the truth to prevail. They are a unified group, whose objectives, vision, and mission are one. By contrast, imitators are always on the opposite of that. Their objectives are different from one another, and they are not united with their leaders in terms of objectives, nor in their methodology.¹⁶

Concentration on Established Facts and Avoiding Allegories

Focusing on an established knowledge that is free from doubt helps the Dā'ī in uniting the people, spreading love among them, and understanding them comprehensively. Moreover, such focus protects the Dā'ī from pointless arguments and unnecessary disagreements. Established facts are the Muhkamāt, which are essence of the Qur'ān. Al-Muhkamāt and Al-Mutashābihāt (allegories) have been described in Verse 7, Surah Āli-'Imrān: "He it is who has sent down to you the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: We believe in the Book; the whole of it is from Our Lord" and none will grasp the Message except men of understanding" [3:7]. According to this verse, following the Muhkamāt and making them as a foundation for thinking and action would be the way of the people who are firmly grounded in knowledge. Meanwhile, those who follow the allegories are those whose hearts are perverse. `Aisha narrated that the Messenger of Allah (PBUH) had recited the above verse and then said: "If you see those who follow that which is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)], so beware of them."¹⁷ Indulging in the Mutashābihāt is one of the most disliked things. As narrated by Abu Hurayrah: "The Messenger of Allah (PBUH) came out to us while we were discussing Al-Qadar (issues related to the Mutashābihāt). He became angry such that his face became red, as if a pomegranate was bursting through his cheeks. He said: Is this what I ordered you to do? Or is this what I have been sent to you with? The people before you were only ruined when they differed about this matter. I order you not debate about it."¹⁸ Ignoring the established facts, discussing allegories in front of the common people, and engaging deeply in something that is not encouraged will open the doors of dispute and hostility. Examples of such issues include Al-Qadar, nature of the Creator, meaning of Al-Istiwa (the Establishment of Allah's Throne), and descending to the nearest heaven. When philosophers and scholars discussed such issues, and attempted to use their intellect in matters related to the unseen, this eventually led to blunders and divisions among

¹⁶ Al-Imām Ibn Al-Qayyim, *Rsālḥ Al-Tqlīd, Al-Dār Al-'Arbiyyah Li 'Ulūm-* (1988) 60

¹⁷ *Sahih al-Bukhari, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))* Book 65, Hadith 4547

¹⁸ *Jami` at-Tirmidhi, Chapters On Al-Qadar* , Book 32, Hadith 2280

themselves into different sects, such as the Murji'ah¹⁹, the Qadariyyah²⁰, the Mu'tazilah²¹, the Jahmiyyah,²² and the Bāṭeniyyah.²³

Engagement with the Mad'ū According to Their Level of Understanding

In order to become a successful Dā'ī, it is important for him to live with the people he is going to deal with. He has to be a realistic person in his thinking, and needs to be hardworking, and understanding especially in his Da'wah. This is the only way to offer practical solutions to the problems. These days, people are exhausted, upset, troubled, and the responsibilities are increasing more than before. Life has become more complicated, and people now are only interested in solutions. Thus, it is the responsibility of the Dā'ī to speak realistically, and not to be drifted away in his imagination. He should not be busy in discussing the problems and issues of previous times. He must engage himself in presenting the solutions which are more important, such as those related to the belief, thinking, methodology, and personal behaviour. People are currently facing more serious issues. The belief is becoming weakened, the Sharī'ah is being abandoned, morals are declining and collapsing, prayers are not being observed, Zakah is forgotten, wrong desires are followed, obscenity has become widespread, bribery is becoming more common, responsibilities are neglected, administrators have become unaccountable, properties are being occupied illegally, obligations are ignored, unlawful things are committed, and friendships are made with those who intend to destroy Islam. A wise Dā'ī is the one who keeps himself busy with the present Ummah, not dwelling on the past. He should focus on the real-world, and present authentic information from authentic sources with deeper understanding and with accurate statistics. He must present actual, genuine, realistic and practical solutions for his mad'ū.²⁴

Blending in with Different Sciences and Cultural Traditions

Knowledge and intellectual discourse, philosophies, and beliefs are growing more complex. Every single intellectual discourse is being multiplied. People are attracted to

¹⁹ One of the earliest Islamic sects to believe in the postponement (*irjā'*) of judgment on committers of serious sins, recognizing God alone as being able to decide whether or not a Muslim had lost his faith. "Murji'ah." Encyclopædia Britannica. December 06, 2007. Accessed September 25, 2017.

²⁰ Adherents of the doctrine of free will (from qadar, "power"). "Qadarīyah." Encyclopædia Britannica. July 11, 2007. Accessed September 25, 2017.

²¹ A school of Islamic theology that flourished in the cities of Basra and Baghdad. They are best known for their denying the status of the Qur'an as uncreated and co-eternal with God. "Mu'tazilah." Encyclopædia Britannica. July 11, 2007. Accessed September 25, 2017.

²² Followers of the early Islamic theologian Jahm bin Safwan who associate himself with Al-Harith ibn Surayj. Hoover, J. (1 September 2004). "Perpetual Creativity in the Perfection of God: Ibn Taymiyya's Hadith Commentary on God's Creation of this World". *Journal of Islamic Studies*. 15 (3): 287–329

²³ Muslim sect that interpreted religious texts exclusively on the basis of their hidden, or inner, meanings rather than their literal meanings. "Bāṭeniyyah." Encyclopædia Britannica. July 11, 2007. Accessed September 25, 2017.

²⁴ *Fiqh al-Wāq'*, Muqawmāth wa Āthāruhu wa Mṣādiruh, Nāṣr Bin Sulaymān al-'Umr, Ed1, al-Ryāq: al-Sa'ūdīyyah, Dār al-Waṭan li al-Nashr, 1412 H and Qaraḍāwī, Yuṣuf, and Ibn Taymiyyah, Aḥmad Ibn 'Abd Al-Ḥalīm. *Awlawīyāt al-ḥarakah al-Islāmīyah fī al-marḥalah al-qādimah*. Al-Qāhirah: Maktabat Wahbah, 1991.

modern technologies and advanced development in the world of sciences. some are full of speculations, assumptions, and baseless theories.²⁵ Common people who do not have a firm foundation for their beliefs are being easily trapped because they only know the secular perspective of these sciences; yet, at the same time they do not have the time to study and search for the truth. This is what makes the job of a Dā'ī more critical and challenging. Therefore, it is very important for a Dā'ī to equip himself with alternative sciences, cultures, and traditions that will help him in attracting different groups of people from a wide variety of backgrounds and fields. He will be able to convince them and rescue them from their narrow-minded way of thinking and flawed concepts that they had previously learnt. Connecting to the hearts and minds of the people and solving their mental and physiological problems would require certain skills and vast experience in traditions.²⁶ Generally, people do not wish to listen to a person who seems to have merely very basic knowledge in worldly traditions; they might ridicule the Dā'ī, and he will not receive the attention that he deserves. People would listen to those whom they trust and can guide them towards the betterment of this world and hereafter. Therefore, knowledge of only the religious sciences is not enough to be a successful Dā'ī.

Understanding and Acquiring the Skills of Making Comparisons and Setting Priorities

Understanding how to make comparisons and set priorities has become a topic for discussion among scholars²⁷. It is considered as a new subject; however, it has always been in the human nature. It is being imbued in the nature of every single person. The Qur'ān conforms that all things cannot be the same. In Surah At-Tawbah, Allah has addressed the people of Quraysh: "Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah, and Allah does not guide the wrongdoing people. Those who believe, and suffer exile and strive with might and main, In Allah's Cause, with their goods and their persons, have the highest Rank In the sight of Allah. They are the people who will achieve (salvation)" [9:19-20]. Abu Hurairah (May Allah be pleased with him) narrated that the Prophet (PBUH) said: "Imān has over seventy branches - or over sixty branches - the uppermost of which is the declaration: None has the right to be worshipped but Allah; and the least of which is the removal of harmful object from the road, and modesty is a branch of Imān." Here Imān has been divided into over seventy benches and some has been given preferences over the others. Inviting people towards something which is important rather than what is more important, makes the Da'wah weakened and stumbled. E.g. Commanding people not get involved in issue which is Makruh instead of what has been made Haram or motivating people to act upon the Musthabat (recommendable) things in place of which are (Wajib) compulsory. It does not leave the impression in the hearts of the mad'ū which may draw them near to Da'wah. Furthermore, because of its importance, it is like giving advice to someone who is involved in adultery to lower their gaze, and asking someone who does

²⁵ E.g. Earman, John; Mosterín, Jesús (March 1999). "A Critical Look at Inflationary Cosmology". *Philosophy of Science*. 66 (1): 1–49. JSTOR 188736. doi:10.1086/392675 and Penrose, R. (1979). Hawking, S. W.; Israel, W., eds. *Singularities and Time-Asymmetry*. General Relativity: An Einstein Centenary Survey. Cambridge University Press. pp. 581–638.

²⁶ Fathī Yakun, al-'Istiy'āb fi Ḥayāt al-Da'wah Wā al-Dā'iyat, Ed.11, Beirut: Labnān, Mu'assatu al-Risālah, 1992, P19

²⁷ Qaradāwī, Yūsuf. *Fī fiqh al-awlawiyāt: dirāsah jadīdah fī daw' al-Qur'ān wa-al-Sunnah*. 'Abidīn, al-Qāhirah: Maktabat Wahbah, 2004.

not give Zakah, which is an obligation, to give charity. Moreover, it is like asking someone who does not fast in Ramadan to fast on the 9th of Zulhijja. This is against the methodology of the Da'wah. A Dā'ī must consider setting priorities in the levels of legal rulings while giving Da'wah. He must give priority to the principles over subdivisions, necessities over recommendations, prohibitions over the dislikes, necessities over the requisites, and requisites over beautifications.

Understanding and Acquiring the Skill of Making Comparisons

There are three issues in making comparison and setting priorities. These issues will be further elaborated in this section of the paper.

A. Comparison between the interests, according to their volumes, profundities, impacts, compatibilities, and persistence.

A Dā'ī must decide what deserves to be fulfilled first and prioritised, and what should be postponed or cancelled. The story of Prophet Aaron or Harun (PBUH) as quoted in the Qur'ān speaks of prioritisation. In Surah Taha Allah has quoted him: “(Aaron) replied: O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, 'You caused division among the Children of Israel, and you did not observe [or await] my word’ [20:94]. Harun (PBUH) did not prevent Bani Isrā'ēl from worshipping the calf because he was waiting for Musā (PBUH) so that he may talk to them. He gave preference to Him. He thought that if he gave any judgment regarding the issue, it may cause the division among Bani Isrā'ēl, which was more problematic than letting them to do what they were doing for the time being. Moreover, in another example, saving someone who is drowning Wajib instead of leaving him to perform pray, because saving someone's life is more important in such circumstances.²⁸

B. Comparison between Mafasid (Things that impairs or destroys), one to another, according to what is mentioned above.

Basically, it means to decide the least harmful and the avoidable. An example of this is mentioned in Surah Al-Kahf. When Al-Khiḍr punctured a boat on which he and Musa on board. The reason was mentioned by Al-Khiḍr and is quoted by the Qur'ān: "As for the boat, it belonged to certain men who plied on the water: I but wished to render it unserviceable, for was after them a certain king who seized on every boat by force” [18:79]. Al-Khiḍr chose something that was less haram. By doing so he managed to save the boat, which was the means of the livelihood for the poor.

C. Comparison between Masalih(interests) and Mafasid (Corrupted), when they contradict with each other.

When interests and Mafasid contradict with each other, warding off evil may be given preference over gaining interests, and whenever there is a big interest, a small loss is negligible. In Surah Al-Baqarah, Allāh says: “They ask you concerning wine and gambling. Say: In them is great sin, and some profit, for men; but the sin is greater than the profit” [2:

²⁸ Muhammad Abu Zahra, *Usul al-Fiqh* (Cairo: Dar al-Fikr al'Arabi, n.d.), p351

219]. In this verse, a material and a temporary benefit contradicts with a major sin, thus, preference has been given to Tahreem (forbiddance).

By understanding, making comparisons, and setting priorities, a Dāi will be able to put everything in its proper place. He will not put forward something which needs to be done later, or vice versa. He will not exaggerate small issues nor will take serious issues lightly. Every issue will be dealt with according to the wisdom of the Da'wah, as commanded by Allāh the Almighty: “Invite (all) to the way of your Lord with wisdom and preaching; and argue with them in ways that are best and Most gracious” [16:125].

Conclusion

For a successful Da'I, It is important for him, to understand his people whom he is inviting. He must understand the significance of religious comprehension regarding the mad'ū and their environment, in order to attract their attention and win their hearts, regardless of their circumstances, situations, and positions, in terms of power, influence, wealth, health, weakness, poverty, infidelity or tribulations. The success of a Dā'ī is always related to the level of his influence on the hearts of his mad'ū. It is also connected with the understanding of the exemplary methods that draw them to the real goal of life. To have such level of comprehensive understanding, a Dā'ī must have firm knowledge, personal skills, proficiency, and experience about the subjects concerned. Although the degree of each ability that is required may vary from one to another, it is necessary for anyone who claims to be a Dā'ī to have these basic abilities at the minimum level. Similarly aspiration of uniting Ummah to work together, as demanded by Qur'ān and prophetic traditions, getting familiar with the ethics of disagreement, helps Dā'ī to have a good relationship with his audiences. Dā'ī should always focus on established facts and engage with his audiences according to their level of understanding. He must blend in with the different cultural traditions of his audiences and last but not least he should be able to set priorities by comparing Maṣālih, Mafāsīd and both (Maṣālih, Mafāsīd) together when they contradict with each other.

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